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**Evangelical Visitor - June 05, 1939 Vol. LII. No. 12.**

V.L. Stump

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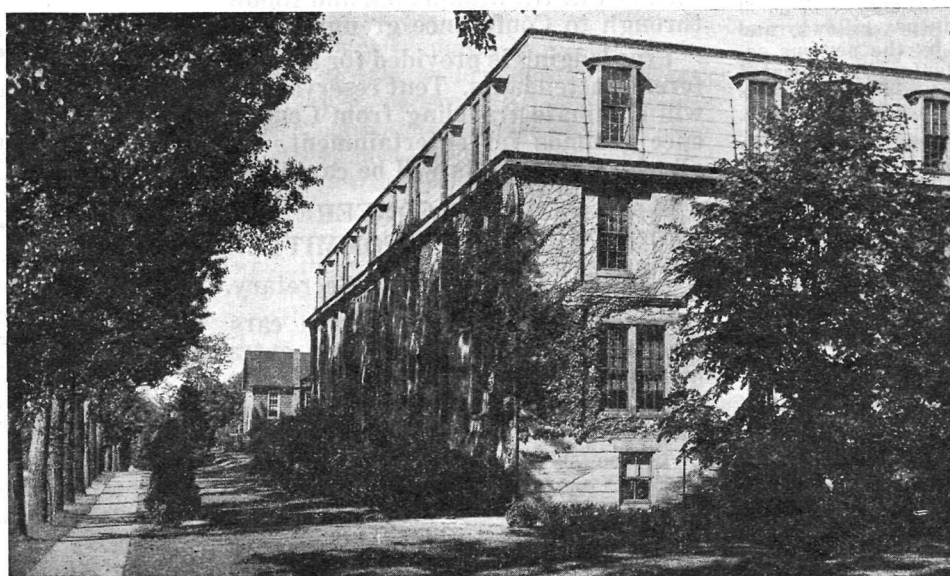


Volume LII

Nappanee, Indiana, June 5, 1939

Number 12

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## *General Conference*

THE ADMINISTRATION BUILDING OF THE MESSIAH  
BIBLE COLLEGE, GRANTHAM, PA. THE GENERAL  
CONFERENCE OF THE BRETHREN IN CHRIST WILL  
CONVENE AT GRANTHAM, JUNE 8TH TO 12TH, 1939.

CONFERENCE ANNOUNCEMENTS ON PAGE TWO

## Conference Notices

### GENERAL CONFERENCE

General Conference of the Brethren in Christ Church of 1939 will convene at Grantham, Pennsylvania, Wednesday, June 7th, 1939. A love feast service will be held Wednesday afternoon and evening.

The first meal will be served Wednesday noon. A charge of 15c will be made for each meal. Free meals will be granted to members of Conference, Home and Foreign Mission workers, Orphanage workers, and their wives and children under twelve years of age. Free meals will also be given to those persons who are on the regular working staff entertaining the Conference on the days they are actively engaged in serving.

Lodging accommodations for members of boards and their wives will be provided in the College buildings and other members of Conference will have lodging quarters provided in the College buildings and near-by.

A limited number of tents, 12 x 16 feet in size, with two or four cots for each tent, will be available for a rental charge of \$3.00 for the Conference. Linens, pillows, and covers must be supplied by the persons occupying the tent. These tents will be located on the College campus but will not have the protection of shade trees. All persons desiring tents will please make your reservations in advance. Write to the Chairman of the Tent Committee, Abram N. Lehman, Carlisle, Pa., R. D. 2. All requests for tents must be in the hands of Brother Lehman no later than May 20th.

General Conference Committee

J. E. Brechbill, Secretary.

### TRAVELING AND ENTERTAINMENT INFORMATION

Persons traveling to General Conference by train come to Harrisburg, Pa. At the Pennsylvania Railroad depot take a Gettysburg bus. By special arrangement with the Bus Company passengers will be delivered at the Conference grounds from June 7th to 12th at no extra cost. Busses leave Harrisburg on week days at

9:00 a.m., 1:00 p.m., 4:30 p.m., and 8:45 p.m. E.S.T. Persons whose trains do not make satisfactory connection with these busses call Conference grounds when you arrive at Harrisburg. Messiah Bible College telephone number is 591J11, Mechanicsburg exchange.

Persons traveling by automobile from the West come to Gettysburg, Pa., on U.S. Route 30. Take U.S. Route 15 toward Harrisburg. Twenty-eight miles north of Gettysburg turn right at Grantham sign and follow road signs to Conference ground. Persons traveling by auto from North and East come to Harrisburg, Pa. Take U.S. Route 15 toward Gettysburg. Ten miles west of Harrisburg turn left at Grantham sign and follow through to Conference grounds.

Free lodging is provided for all Conference attendants. Tent reservations will eliminate traveling from Conference grounds for entertainment, but all overnight guests will be cared for.

### GENERAL CONFERENCE EXECUTIVE COMMITTEE

J. E. Brechbill, Secretary.

NOTE: Persons traveling in cars who can conveniently bring extra blankets and pillows with them are encouraged to do so.

### NOTICE

Anyone not attending General Conference and desiring a complete Program can secure same by addressing postcard to Conference Secretary.

ORVILLE B. ULERY

1325 Maiden Lane, Springfield, O.

### Train and Bus Schedule:

#### READING RAILROAD CO. HARRISBURG — GETTYSBURG Weekdays Only — No Sunday Service

Read Down	Stations	Read Up
PM		AM
4.20	Lv. Harrisburg	Ar. 6.40
f4.27	" Camp Hill	Lv. f6.32
f4.32	" Rossmoyne	" f6.24
4.37	" Bowmansdale	" 6.18
4.39	" Grantham	" 6.14
f4.41	" Rosegarden	" f6.12
f4.44	" D. & M. Junction	" f6.09
f4.47	" Brandtsville	" f6.06
f4.50	" Leidighs	" f6.02
4.54	" Boiling Springs	" 5.58
5.02	Ar. Carlisle Junction	Lv. 5.51
5.02	Lv. Carlisle Junction	Ar. 5.51
f5.04	" Mt. Holly Springs (Pine St.)	Lv. f5.49
f5.07	" Upper Mill	" f5.47
f5.13	" Hunters Run	" f5.42
f5.21	" Goodyear	" f5.36
f5.26	" Starners	" f5.32
f5.28	" Peach Glen	" f5.29
f5.32	" Idaville	" f5.22
f5.34	" Gardners	" f5.20
f5.42	" Bendersville	" f5.12
f5.46	" Centre Mills	" f5.09
f5.50	" Guernsey	" f5.06
f5.55	" Biglerville	" f5.01
f6.01	" Table Rock	" f4.56
f6.03	" Goldenville	" f4.54
6.15	Ar. Gettysburg	Lv. 4.45
PM		AM

#### GETTYSBURG-HARRISBURG TRANSPORTATION CO.

Eastern Standard Time	A.M.	A.M.	P.M.	P.M.
	Week	Days		
Lv. Gettysburg Greyhound				
Term'l	6.00	11.00	3.00	7.15
Lv. Gettysburg Hotel	6.02	11.02	3.02	7.17
Lv. Shrivvers	6.08	11.08	3.08	7.23
Lv. Heidlersburg	6.15	11.15	3.15	7.30
Lv. York Springs	6.22	11.22	3.22	7.37
Lv. Clear Springs	6.30	11.30	3.30	7.45
Lv. Dillsburg	6.40	11.40	3.40	7.55
Lv. Rosegarden	6.47	11.47	3.47	8.02
Lv. Shepardsdown	6.50	11.50	3.50	8.05
Ar. Harrisburg				
(Penna. R. R. Sta.)	7.15	12.15	4.15	8.30

No Sunday A. M. Buses.

Sunday P. M. Service same as Week Days.

### Safety Thoughts

"Take as good care of your life as you would a new automobile."

"Use hand signals, they may prevent an accident."

"Little mistakes can make big accidents."

"Watch out for turns."

"You can't depend on Luck—but you can on Safety."

"Stop, Look, and Live, Be Careful at Railroad Crossings."

"You'll never reach 70 doing 70."

"Remember it takes more time to pass around a truck with a trailer."

"Which causes more accidents: Thoughtlessness or Chance Taking?"

"All Man-made accidents are avoidable."

"We can't all be Lucky, BUT we can all be careful."

—Selected.

## Announcing Roxbury Camp, August 5 to 12

### The Fourth Annual Holiness Camp Meeting of the Brethren in Christ

Plan now to spend your summer vacation, August 5 to 12, and enjoy eight days of inspiring and soul-refreshing fellowship at this splendid Camp. Roxbury Camp is located at the foot of the Blue Ridge Mountains, near Roxbury, Pa.

Address all communications and inquiries to Arthur Zook, Chambersburg, Pa., R. 4. Further announcements concerning the Camp will appear in later issues of this paper.

It was only a handful gathered in  
To the little place of prayer,  
Outside were struggle and pain and sin,  
But the Lord Himself was there.  
He came to redeem the pledge He gave,  
Wherever His loved ones be,  
To stand Himself in the midst of them,  
Though they counted but two or three.

—Selected.



## A Forward Look

JUST ahead of us is scheduled our Annual Conference, and from all indications, it will no doubt be one of the largest Conferences in many years. Being held as it is at Messiah Bible College, Grantham, Pennsylvania, considerable interest is attached to the place of meeting, itself. Many who have never before visited the Messiah Bible College are planning to attend General Conference this year for the purpose of acquainting themselves with the Church's institutions and activities.

General Conference, to those who are actively engaged in the work of the Church, is a very important time of the year because any church, with a live and active organization covering as ours does, many branches of Christian work, is sure to bring responsibilities upon many individuals connected therewith. Consequently, the prayers of the Church-at-large are needed, that those who are actively engaged in planning, instructing, organizing and pushing ahead the work of the church for the salvation of souls, may be given sustaining grace, wisdom from above, the courage of their convictions, and an ardor and zeal that is not dampened by every wind of discouragement.

Today we have with us two types of folks; some who have or rather stand in peril of losing the vision of things of God. Day by day they become more immersed in the affairs of the world or the things about them, cares of life. Eventually they sink into a rut of supreme contentment and with it have a self-coupled feeling of superiority toward others. Many of these are self-conscious, super-sensitive folks who have a chronic disposition to become fretful and fault-finding. For these, there is only one cure. They must learn to forget themselves and become vitally interested in other people. They must give their strength of spirit, soul and body to the Lord Jesus to be used in His service. They must quit thinking only of themselves and be willing to spend and be spent that the work of God may go forward.

So long as we are merely concerned with ourselves, we are cowards. We never face the real battles of life as we ought, but when once, by some circumstance of the good Providence of God, we are forced out to the battle front where we need to lay hold of the forces about us and use them to strengthen and encourage others in the work of the Lord, we will forget ourselves in the ministry of helpfulness to others.

Before us is the summer season in which the opportunities for open air tent services and other ministries are abundant. We wonder just how many have sufficient love for the Lord Jesus Christ to lavish some of their gifts upon Him; that is, to stand nobly by various lines and efforts of Christian work and come up nobly



### Eld. John F. Stump

1863-1939

With this issue of the Visitor, we note the passing of a fellow soldier and minister of the Gospel of our Lord Jesus. He was born near New Paris, Indiana, August 13, 1863, and died at the Messiah Home, Harrisburg, Pa., May 6, 1939.

When but a youth, he became greatly interested in music and later taught many singing classes in the community where he lived. He was converted in 1895 and two years later was called by the Church and ordained to the Christian ministry, in which capacity he served in the Elkhart Co., Indiana District for many years. With his conversion, his interest in Gospel singing seemed to take on new impetus, and as a song leader, he served not only his home church, but at General Conference, and other churches called on him to lead singing for their revival and camp meetings. He served the Church of Canada as song leader for their various tent services in 1920, and also, while there, conducted a singing class.

During the early years of his ministry, a great sorrow came into his life. His wife, Alice, became seriously afflicted and it was necessary for him to be both father and mother to his young and growing family. Through this severe trial, he was often tempted to question the love and care of his Heavenly Father, but surmounted all of these difficulties and maintained his faith in God and his activity and service in the Master's vineyard.

Our deepest sympathy is extended to the bereaved family.

to the help of the Lord. To be sure, there are many problems which the Church faces, both at home and in its foreign missionary program, but none so great but they can be solved if those who have heard the joyful sound will allow the power and grace of the Lord, which has been manifested in their own lives, to find expression. There is that group in whose hearts a love for Christ burns so ardently that they are determined to express to others about them, the joy they have found in the Saviour, and to encourage others to come to the Lord. True, these expressions are often crude, and the methods employed are many times not in line with our way of thinking, but after all, does that matter so much? Did not Paul's Christianity gather around two facts and two great important events. The one in the past that Christ really had come, and the one in the future that Christ would

come again. It was on these two great poles that he hung or suspended that great structure upon which he bade men to enter the Kingdom of God.

God forbid that we should lose our expectation of the one and perhaps, also, our faith in the other. Events all about us cast their shadow, the doctrine of the coming of the Lord colors the entire New Testament Scriptures. It becomes a real motive for every duty and a mighty magnet to draw men and women to Jesus Christ. No greater opportunities for revival have ever presented themselves to the Church of Christ than those which are now presented. On every hand, there is a crying need, and we, as humble followers of Christ, should be determined to carry on until He comes. All of our hopes center in "the Man who died for us," and no matter how great may be the accumulating opposition to the work of the Lord Jesus, and it will increase the more as we come into the times of the days of the Antichrist, let us, therefore, count it a great honor and joy to lift up Jesus. Let us not crucify the Son of God afresh but let us lift Him up with dutiful service, with arms of love, and devotion and recognize, as Edison a few years ago so aptly stated, "the job of America is to catch up spiritually."

### The Sabbath Day and the Church

AS we again approach the summer season, there are many temptations for people to slip away and follow their own pleasure on the Lord's Day, instead of going to the House of God. Thousands in our fair land will hardly know what the Sabbath means during the rest of this season, except as it is expressed in fishing, golfing, boating, bathing and all the rest of the things that go to make up a life devoted entirely to the enjoyment of sinful pleasures. Not that any of these things in themselves are necessarily sinful, but they certainly can become such when the wrong use is made of them.

In America we have the most terrible situation of Sabbath-breaking that we as a nation have ever faced. It is not a question primarily of which day? That should be settled in the minds of everyone. Even those who argue for the last day of the week to be kept as a Sabbath Day should long since have dispensed with their arguments, united with the forces of other Christians who are endeavoring to maintain the first day of the week as the day of rest and worship.

If we would live pleasing to God, we must place worship and a holy life above the things that merely bring personal pleasure. There are many formal church people who attend religious duties in the early hours of the Lord's Day and spend

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## Holiness Attainable

Rev. D. M. Smashey

THERE is not only nothing absurd in the proposition "that men should be holy," but adequate reasons why they should be holy. To the abettors of the scheme "that man cannot be holy, neither can he cease from sin," the eternal fitness of things is proof of its absurdity.

1. To be holy is an imperative command, "Be ye holy, for I am holy" (Lev. 11:44).

2. In the nature of things God would not require of us what is impossible.

3. The command in itself implies that man is morally capacitated for holiness. By virtue of the command to be holy is proof in itself that man necessarily has the ability to be holy.

4. It is the will of God that man should be holy. What God has willed He is able to do.

5. Sanctification is effected by God. This is what Paul means when he says, "The very God of peace sanctify you wholly," and "Faithful is he that calleth you, who also will do it" (I Thess. 5:23, 24).

The requirement to be holy is fixed, absolute, direct, and imperative, first by the command to be holy; second, by God's ability to make man holy; and third, by His faithfulness. Man was created with the capacity for holiness. He lost that state of holiness in which he was created, but the capacity to be holy still remained.

Man's ability is fundamental in morals and religion. Man's moral ability and physical ability are two vastly different things. He may desire to do great physical things but his physical weakness may not admit of it. Moral ability resides in man's will. God empowered man with a will so that he could make choice to be holy. As one has aptly said, "The essence of obedience to God consists in willing." The command to be holy is necessarily bound up with the will-power to choose to be holy. The will takes the whole man in charge and says, "You must be holy." What we most need is moral wholeness—soundness. This is the first principle of holiness. The will itself affords the ability to be holy. The will is essential for an intelligent choice, and will necessarily involves choice, while choice means capacity to be holy.

Now if man is incapacitated to be wholly sanctified, the same rule would prevent him from being holy in any measure, since holiness is not measured by bulk, but by its nature. The most of us do not need to take lessons in thinking.

Our moral ability to be holy involves the responsibility to be holy. Fenelon says, "What God requires of us is a will that no longer divides between Him and any creature; that wills what He wills, desires only

what he desires, and rejects what He rejects." That we may submit to the divine will, and be what we ought and must be, is true beyond doubt.

Now when we will to be holy God's way of making us holy is, "Be it unto thee even as thou wilt." Man must stand in one of the two relations to the "will of God", either to the will of God as an outward declaration of divine authority in a rebellious sphere, or to the will of God as an inward principle of love, and self-surrender to Him. Once more, the will of God to sanctify is an indictment against all moral corruption and sin, and a full recognition of moral purity, cleanliness, holiness of heart and life. Since God has willed to make us holy, He must know that there are not devils nor sin enough all combined to prevent Him from making us holy. The will of God to make us holy must have its corresponding reality.

Paul prayed that the Thessalonians might be wholly sanctified. "And the very Lord of peace sanctify you wholly." Let us note the fundamental significance of Paul's prayer.

1. He certainly prayed in the will of God under the direction of the immediate inspiration of the Holy Ghost.

2. He also knew that the Thessalonians were extraordinary Christians, chapter one being proof.

3. He knew that they were in a state of initial sanctification, but he prays for a perfect, full or complete sanctification for these Thessalonians. Read Acts 17:1-4, and you will learn that these Thessalonians were converted in Thessalonica about six month's previous to Paul's first epistle to them. There can be no doubt about their being truly justified. It is obvious that if any justified or converted people are sanctified, then all converted people may be sanctified. Again, God having called us to holiness is a guarantee that He will sanctify us wholly.

Lastly, note the phrase "sanctify you wholly" involves the work of sanctification as already begun in their hearts, but not yet completed or perfected. It is clear as a sunbeam that two states of grace are here taught by Paul—justification and entire sanctification—and that each state of grace is obtainable in this life.

—Free Methodist.

### Murmuring

A. E. Mills

MURMURING signifies, "To repine at, or complain of, some wrong pretended to have been received." We read much in the Word of God about murmur-

ing, especially so among the children of Israel, but it was fatal for them as it is for all murmurers. God punished the Children of Israel for their murmuring, but with it all He was very gracious with them as He is still today with the murmurers.

Murmurers are never satisfied people. The Children of Israel were not satisfied with what the Lord had done for them in bringing them out of Egypt. We read in Numbers that they *lusted* for flesh. "And the mixt multitude that was among them fell a lusting; and the Children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick". Yes, how quickly they had forgotten what the Lord had done for them! They complained and murmured and thought only of how good they had had it in Egypt. The fare of old Egypt was more appealing to them now than anything else. What a sad condition for the people of God when the fare of Egypt is so *appealing* to them! He that *looketh* back, God's Word tells us, is not fit for the Kingdom.

When the Children of Israel came out of the land of Egypt they were glad enough to be rid of Egypt. They had done some murmuring while in Egypt, but now the Lord had brought them out of the land of Egypt and promised to bring them into the land of Canaan if they would obey Him and serve Him. But soon they murmured—they had no bread and in Egypt they had plenty of bread, but *was* God going to forsake His chosen people after such a remarkable deliverance? No, not in the least, but we read at one place, "The Lord your God *proveth* you, to know whether ye love the Lord your God with all your heart and with all your soul." He was just testing them.

They wanted flesh and the Lord sent them quails, but we read that "While the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, the Lord smote the people with a very great plague". That was the result of their lusting after something the Lord had not intended for them.

Many times after this we do read that they murmured—after the spies had been sent to spy out the land, God punished them by not allowing any of them the privilege of entering the promised land, save Caleb and Joshua and the children. Did it pay them to murmur? Even Moses did not get into the promised land, but the Lord gave him a view of it and he was satisfied.

Again the Children of Israel were punished for murmuring, by the fiery serpents that the Lord sent among them and they bit the people, and much people of Israel died. Many other places in the Old Testament we can read where they murmured

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## How is the Home Vitally Related to the Sunday School?

Alma Bollinger

THE Sunday School is a wonderful institution. It has been called the world's greatest workshop. Someone has called it the handmaid of the church, while another has termed it the gold mine of the church. It exists for the church. It is one of the church's recruiting forces.

It is considered in the average church not more than 10% of its energy, enterprise, and finance is put into the S. S. and yet it yields 90% of the new members, workers and new home contacts. If a business man found he was receiving 90% of his profit, from one department of his business, at so low a percent of expense surely he would pay considerable attention to that department.

A former governor of Iowa said, "If the S. S. activities should suddenly and permanently be terminated, I doubt if the church would survive a generation."

We remember Christ emphasized the importance of child training in the church, when He charged Peter to "feed my lambs." The church must teach or die.

Now we want to consider why the home holds such vital relation to the S. S.

Teaching children the Word of God in the home is as old as the human race. God said of Abraham, "For I know him that he will command his children and his household after him and they shall keep the way of the Lord to do justice and judgment." Gen. 18:19.

We find the home furnishes the environment for the most impressionable years of life. Children are moulded by the thoughts, opinions and moral standards which prevail about them. It is in the home, children get their first and most enduring ideas of God.

The family worship is a good place and time for instruction. I would like here to pay a tribute to one who has gone to his reward. I refer to Bro. Abraham Zook, founder of the work at Mt. Carmel Home. As a child, I recall those morning worship periods, in which "papa Zook," as we called him, taught us concerning the lives of the Old Testament patriarchs. Seems I can almost hear him laugh, as he entered into the experiences of those characters drilling us with great enjoyment and pleasure. Our worship lasted about an hour at that time and we were not only drilled; but given a written test on the matter we had been instructed in. I credit largely my knowledge of Old Testament characters to that early training I received at that time. I can not recall anytime when the worship time seemed tedious or wearisome. I am not advising as to time of day, or length of time devoted to family

worship; but we may ask ourselves, is the time too short, the work too rushing to give ourselves to the instruction of those under our care? A. L. Branch, in his book says, "A Christian home without the family altar is like a tabernacle without the ark of the covenant."

We know the child is an imitator. It is said that before the fourth year the child acquires his knowledge of right and wrong solely by imitation. His religion will be a reflection of the religion he finds about him.

If a mother in the presence of her child expresses some doubt to a statement of the Holy Word, what chance has a S. S. teacher to present truth from the same portion of scripture? The reason why so many young people have their faith shattered is because older ones have regarded as fiction what they were taught as facts in their younger days. One little girl was greatly puzzled when a certain Bible story was questioned, that seemed very real to her. She answered, "Well, if God didn't mean what He said, why didn't He say what He meant?" We are glad our confidence answers that God did mean what He said and said what He meant.

Practice as well as precept on the part of the parent is of untold importance. It is an evident inconsistency to warn the child about the horrors of a lie, and then, in the presence, of the child, give some shady description of property to the assessor, or perchance deceive a neighbor in the sale or exchange of some live stock. A child has every reason to believe his parents and teachers practice what they preach, until he discovers they do not.

No doubt we are all familiar with the statement that, "a child is wax to receive and granite to retain." A university professor gave up a group of men in order to teach boys. He gave as his reason, "If you were to write your name on a brick so that it would remain, would you write it on before, or, after it was baked?"

We find Paul pays a high tribute to Timothy's early training expressed in these words, "From a child thou hast known the scriptures, which are able to make thee wise unto salvation—continue thou in the things which thou hast learned." Paul credits Timothy's grandmother Lois and mother Eunice as responsible for the true faith of his childhood. Undoubtedly they were faithful observers of the injunction found in Deut. 6:6, 7, "And these things which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when

thou liest down, and when thou risest up."

We are told that the memory powers are strongest at the age of ten to twelve years. This period is often called the Golden Age of Memory.

Because the love of good literature is a mighty spiritual force the parents have a great responsibility in selecting reading material for the child. Children have their ideals. No where can be found such a hall of fame as in the Bible. The reason more children have not chosen Bible characters as their ideals is because they have not had them presented as vividly as many less worthy personalities. The courage and success of Esther will be admired by practically every girl. What boy will not become intensely interested in the life of Joseph, David, or Daniel?

I cannot help but think in this connection of a little boy we met at the Home. Very often after he was tucked in bed and we thought the last need had been supplied, he would call out, "Tell me a story." When he was given the choice of a story it would almost invariably be Moses or Daniel. As I came to the part in Daniel's experience where God closed the lions' mouths, I clapped my hand over my mouth to illustrate. Well, I found afterwards in telling the story of Daniel, if I didn't demonstrate that point, my attention was called to it, and it wasn't satisfactorily told until I showed how the lions' mouths were closed. This gives us to realize that great care should be given in telling stories to children that the teaching be not misleading. I do not know if, when this little child learns to read, he will expect to see in the Bible account, an actual hand intervening; but I am sure of this, he firmly believes the lions' mouths were closed. One man has said, "Let me tell the story and I do not care who writes the text book." The ultimate purpose of all Bible hero lessons or stories should be to point the child beyond the hero to Christ.

Prof. Wm. Lyon Phelps of Yale University has said, "Every one who has a thorough knowledge of the Bible may be truly called educated; and no other learning or culture, no matter how extensive or elegant, can form a proper substitute. I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without a knowledge of the Bible."

The home is responsible for the training of the youth in regards to his attitude to church worship. Church and S. S. attendance on the part of the parents, speaks louder than words. It is inconsistent when the parent urges the child to attend services and does not do so himself. Not only should the child be taught regular and punctual attendance; but reverence for God's day, God's house and ministers should

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# The Evangelical Visitor

## A Religious Journal

Committed to the teaching of Justification and Sanctification received by faith through the merits of the sacrifice of Christ; as our Redeemer and Lord; Divine Healing as provided in the atonement; the Second and Pre-millennial coming of Christ; and all sacred ordinances and truth pertaining to the Christian life. It is an earnest advocate of Gospel Missions at home and abroad and stands ready to espouse every good thing in Christ Jesus.

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V. L. STUMP .....Manager

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V. L. STUMP .....Nappanee, Indiana

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### Permanent Church Headquarters

Messiah Rescue and Benevolent Home  
2001 Paxton St. Harrisburg, Penn.  
Attention of General Conference Secretary

## Obituaries

STUMP—Eld. John F. Stump was born August 13, 1863 in Union Township, Indiana, and departed this life May 6, 1939, aged 79 years, 8 months and 23 days. He was the son of Abraham and Fannie Stump and spent the greater part of his life in the community near his birthplace.

On December 15, 1886, he was married to Arvilla Alice Stiver and to them were born six children, four boys and two girls. Two children, James Vernon and Zoa Arvilla

Whitehead, preceded him in death nine years ago. Those remaining are Merlin B. of Indianapolis, Riall D. of Wakarusa, Hazel Ellen Clouse of near Nappanee, and Robert of Chicago.

While this family was being reared, home conditions were such that these responsibilities weighed heavily upon him, but by precept and example he fulfilled the office of father admirably under the difficult circumstances.

In the year of 1895 he was converted and became a member of the Brethren in Christ Church. Two years later he was ordained to the ministry and served faithfully until incapacitated by ill health. Aside from serving his church as a minister he served many of the churches in the brotherhood as an evangelistic singer and as a song leader in district meetings and many times at General Conference.

For the past twenty years he made his home with his children until September of 1938 at which time he became a guest of the Messiah Home, of Harrisburg. The family wishes at this time to express its sincere appreciation for the loving care given to their father during the period of his illness and death, also for the various expressions of sympathy extended to them.

Funeral services were conducted at the Messiah Home, in charge of Eld. Graybill Wolgemuth and Bish. H. K. Kreider. The body was then taken to the home of his son at Wakarusa, Indiana, and a further service was held at the Union Center Church, conducted by Bish. M. L. Dohner, Bish. Carl G. Stump, Eld. V. L. Stump and Eld. Clyde Shirk.

## Murmuring

(Continued from page 180)

at God's dealing with them; this was not right and that was not right, and how apt we are to think they were just *awful*—so ungrateful after all the Lord did for them, and right on top of some great deliverance murmuring again, time and time again: but we do not need to think for one small moment that all the *murmurers* are dead, for they are not, and we can often find one right under our own hat.

In Matthew, the 20th chapter, we read some more about murmurers. Some laborers had been hired and had *agreed* for a penny a day, but when others were hired at the third hour, the sixth hour, the ninth hour, and the eleventh hour, and when the pay was given to them and those who came at the eleventh hour also received a penny, there was some *murmuring* done. It was not right at all that those who had borne the heat and burden of the day should only receive a penny when the eleventh hour ones also received a penny, but they had *agreed* for a penny—the others had not, but were told to go and then told that whatever was right they would get and they were satisfied. When they saw that the others were getting a penny they *supposed* that they should receive more. Oh, how often murmurers *suppose* things that God never intended at all. "They *murmured* against the good-

man of the house." They thought he had not done right, but he said, "Friend, I do thee no wrong; didst not thou agree with me for a penny"? They had forgotten the agreement and so murmured against the goodman of the house.

Against whom do murmurers murmur? Some human being that does not do right in their eyes? Oh, no, they murmur against the Goodman of the House—the Lord Jesus Christ. Moses said to the Children of Israel, "The Lord heareth your murmurings which ye murmur *against Him*: and what are we? your murmurings are not against us, but against the Lord."

Murmurers do not often realize that they are murmuring against the Lord, but they are. There is nothing at all that can in any way touch our lives but what is ordered by God; but how soon we murmur when little things turn up—we lust after this and we see the flesh-pots of old Egypt—but oh, how ashamed we should be when the Lord is so good to His own!

The Children of Israel suffered for their murmuring and we today will suffer for our murmuring. They were deprived of the privilege of entering into the promised land because they murmured. If there is too much murmuring done today Satan may cheat and rob us of the very things that God intended to give us, but could not trust us with them just because we murmur against the Goodman of the House, the Lord Jesus Christ, and there will be no one to blame but ourselves.

The Children of Israel thought they were only murmuring against Moses and Aaron, but God heard it and He hears it today when His children *murmur* about their lot in life. He wants to train us and prove us to see if we really love Him with all our heart and if we can stand what He in love permits to come. But instead of showing our love to Him by standing the test we *murmur*—this is not right and that is not right—murmuring against the Goodman of the House. And if we keep on murmuring we will fall in the wilderness or land back in Egypt with the leeks and the onions and the garlic, but what a regret it will be when we could have had heaven's best that is provided for those who do not murmur—for those who are satisfied with just the way He takes in their lives. Regardless of what our lot in life is, there is no reason for *murmuring* against the Goodman of the House, for the ways of the Lord are right.

—Gospel Herald.

And our faith in the inspiration of Scripture has its basis and root in our faith in God Himself. It is because we have experienced the divine power of the truth Scripture contains, and because in the reading of Scripture we have heard the voice of God; it is because God speaks to us in this written Word that we believe it is God's.—Saphir.





### City Missions

Altoona Mission, 613 Fourth Ave., Altoona, Penn., in charge of H. G. Miller and wife.  
 Buffalo Mission, 25 Hawley St., Buffalo, N. Y., in charge of E. C. Bossert and wife.  
 Chicago Mission, 6039 Halsted St., Chicago, Ill., in charge of Sarah H. Bert, Supt.; C. J. Carlson, Pastor and Ass't. Supt.; Ayas Carlson; Harriet Gough; Alice K. Albright; Rosa Eyster.  
 Dayton Mission, 601 Taylor St., Dayton, Ohio, in charge of W. H. and Susie Boyer, Eva Dick, Angeline Cox.  
 Detroit Mission, 1524 Third St., Detroit, Mich., in charge of Wm. Lewis and wife; Janna Golins; Ida Eckman; Isaac Engle and wife, 4786 Crane, Detroit, Mich.  
 Messiah Light House Chapel, 1175 Bailey St., Harrisburg, Pa., in charge of Naomi Wolgemuth and Anna Wolgemuth; John L. Minter, Pastor.  
 Philadelphia Mission, 3423 N. 2nd St., Philadelphia, Pa., in charge of Barbara Hitz; Emma Crider.  
 San Francisco Mission, 311 Scott St., San Francisco, Calif., in charge of Walter Reighard and wife; Grace Plum.  
 Welland Mission, 36 Elizabeth St., Welland, Ont., in charge of Jonathan Lyons and wife; Elizabeth Brubaker; Mary Lyons.

### MESSIAH HOME CHAPEL

Harrisburg, Pa.

"Blessed be the Lord who daily loadeth us with benefits" Psalms.

We can say that the Lord is good to us here at this place blessing us with good services. We are also glad for the new faces we see in our services, but we would like to see many more.

The amplifying system proves a great blessing to those confined to their rooms who cannot attend the services in the chapel.

Whenever possible evening devotions are held over the "loud speaker" by our pastor, Bro. Wolgemuth.

March 28—Eld. Harvey Ebersole from Lebanon was with us and delivered a message. Text: "Phillip proves the power of God." Acts 8.

Some thoughts given: "If our lives do not correspond to our testimony we put the world in doubt."

"Philip was sent to break the chains of Satan and to deliver those possessed with the devil."

Result—there was great joy in the city. There is also great joy in our lives when we turn to God.

April 7. A good Friday service was held at 10:00 A.M. Our bishop, Bro. Kreider was with us and spoke from Isa. 53.

"The enemy has spoiled the human family."

"It is amazing that God should give His only Son. He went to the depths to redeem us."

"Pilate washed his hands, we need to have our hearts washed in 'the Cleansing stream.'"

April 16. A communion service was held at this place with a good attendance and a warm spirit of fellowship prevailing.

April 30. Bro. Titus Books brought a message on "Conscience." I Tim. 4:2.

"Conscience is an indicator of our moral standing, the voice of our true self as we live it. Is a delicate instrument if we are not careful it can indicate the wrong thing."

Its purpose—that which exposes the inner life, reveals and manifests what is going on, does not drive us but will enlighten and show us our state.

Within five weeks three members of our family, namely: Sr. Susan Lindemuth, Sr. Elizabeth Newcomer, and Bro. John Stump

### Rural Missions

Canoe Creek Mission, Pa., in charge of Elwood Flewelling and wife, Williamsburg, Pa., R. D.  
 Gladwin, Michigan—  
 Mt. Carmel, in charge of Charles Nye and wife, Emma Raser.  
 Oak Grove, in charge of Melvin Stauffer.  
 Houghton Mission, Rt. 1, Tillsonburg Ont., Can., in charge of Edward Gilmore and wife; Idellus Sider; Oscar Raser and wife, R. 2, Port Burwell, Ont.  
 Kentucky—Albert H. Engle, Supt.  
 Fairview, Ella, Ky., in charge of Hershey Gramm and wife; Sara Brubaker.  
 Garin, Ky., in charge of Albert Engle and wife; Imogene Snider.  
 Home Evangel, Knifley, Ky., in charge of Isaac C. Engle and wife; Anna Mae Stauffer.  
 Paddockwood Mission, Meath Park Station, Saskatchewan, in charge of Albert Cober and wife; Ruth McWilliams; Martha Senz.  
 Stowe Mission, Stowe, Pa., in charge of John A. Climenhaga and wife.

### Orphanages

Messiah Orphanage, Florin, Penn., Bro. Robert B. Resconsin, Steward, and Sr. Dorothy Resconsin, Matron.  
 Mt. Carmel Home, Morrison, Ill., workers in charge—Mr. and Mrs. Robert E. Switzer, Docia Calhoun, Myrtle Zook.

### Old Peoples' Home

Messiah Home, 2001 Paxton St., Harrisburg, Penn., Eld. and Sr. Graybill Wolgemuth, Steward and Matron.

passed to their reward. Their places are vacant but we rejoice to know that they are forever with the Lord, where suffering and pain are banished and where rejoicing and eternal happiness reigns.

Humbly submitted,  
 Elizabeth Kanode, Cor.

### FAIRLAND CHURCH

Our love feast services were held at Fairland, April 29 and 30. We were glad for the good attendance and interest that was manifested. The presence of the ministering brethren of our own district was much appreciated; and we were also pleased to have Eld. John Climenhaga and Eld. Eli Engle with us. May God bless the messages that were given, and may our fellowship together have drawn us closer to Him.

Saturday evening, May 13, the Male Chorus of Messiah Bible College rendered a program of sacred music, which was very much enjoyed.

A special service in the interest of the Stowe Mission, was held on Wednesday evening, May 17. We were glad to have Bro. and Sr. Climenhaga and quite a number of the members of the Stowe Congregation with us. Sr. Hillpot gave a touching account of how the work was started at Stowe. We pray God's blessing upon the work at that place, and trust that many souls might be saved through the efforts of the dear ones laboring there.

—Eva Funk, Cor.

### TESTIMONY OF HEALING

231 Cherry Street  
 Palmyra, Pa.

May 23, 1939

Dear friends of the Visitor:

"The Lord has done great things for us; whereof we are glad." "Great is the Lord: and greatly to be praised." He is the same yesterday, today, and forever. And He manifests His healing power as in the days of old. The day of miracles isn't past.

We mean to magnify the Lord for the experience through which we have just passed.

Our son, Roy, Jr., 6 years of age took sick April 5. The doctor diagnosed his case and pronounced it "Poliomyelitis" (Infantile Paralysis).

We called the brethren in and he was anointed according to God's word. He had much faith that the Lord would heal him. His faith was strong. He often said that evening and the next day, "I know that the Lord is going to heal me." When something was mentioned of the Lord often answering our prayers, he said, "He always does." After he was anointed it seemed the power of God was continually felt around his bed.

The Lord very graciously healed our boy. There were several requests sent out into churches of other districts, and we mean to take this opportunity to thank you for your prayers and concern during this sickness.

It pays to pray and trust God.

Humbly yours,  
 Bro. & Sr. Roy Gingrich

### PALMYRA

It was our happy privilege to have the Male Chorus from the Messiah Bible College of Grantham, Pa., with us at the Palmyra Brethren in Christ Church, Sunday evening, May 7. The chorus of 26 voices gave a refreshing program of gospel songs. James O'Sullivan, a very talented young man from Kingston, Jamaica rendered several very inspiring readings. Mark Winger gave the College address of the evening.

On Sunday evening, May 14, a Home Missionary meeting was held at the Palmyra Church in the interest of the work at Canoe Creek. Eld. Abner Martin, treasurer of the Home Mission Board had charge of the service. Eld. Hayden Wells, from Canoe Creek, who was recently ordained to the ministry told of the work and the starting of the work there. After which Eld. Elwood Flewelling, formerly of Canada, who is now in charge of the work at Canoe Creek, gave us the evening message. We were also glad to have with us Sr. Martin and Sr. Flewelling and children. May God bless them in their field of labor.

Our midweek prayer service was lifted May 17 in favor of the meeting at Fairland. Bro. and Sr. John Climenhaga, with a group of the members of the work at Stowe, gave a stirring program that shall not soon be forgotten.—Cor.

### M. B. C. NOTES

*Chapel Speakers.* Several distinguished speakers addressed regular and special student assembly groups during the spring months.

Dr. Will Houghton, president of Moody Bible Institute of Chicago, presented a stimulating address centering around the scripture "Come unto me and I will MAKE you." This was given in regular chapel session, April 13th.

Rev. Jack Donovan, Holiness evangelist from Indiana, led the students in a delightful excursion of truths about Christians and the ways that they are like a palm tree for "The righteous shall flourish like a palm tree."

To a combined student and community prayer meeting group, on Monday evening, April 24th, Bish. Clayton F. Derstine, of Kitchener, Ontario, spoke to a field auditorium on "Six Rooms with a View."

The Lemoyne High School of Lemoyne, Pa., presented an exchange chapel program on May 15th, being represented by a mixed chorus of students and their superintendent.

*Student-Alumni Rally.* On Monday evening, June 5th, following a banquet for

Students and alumni members, there will be presented in the Auditorium, a program featuring a mass chorus of present and former student singers, and an address by an alumnus, Dr. Long, class of 1921, who has given distinguished service as General Secretary of the work of another church. Additional feature numbers will make this an unusual program for the unusual audience which will be in attendance.

**Commencement.** The annual spring commencement begins with class night exercises on the evenings of June 1st and 2nd, followed by the musical program on June 3rd, Baccalaureate on the morning of June 4th, Missionary Meeting the same evening, Alumni day on Monday and Commencement exercises on Tuesday morning, June 6th. Come early to General Conference and plan to attend any or all of these.

#### GRANVILLE, PA.

Dear ones of the Visitor readers:

Greetings this evening in the name of Jesus, which means so much to those who trust Him.

On Sunday, Apr. 31, the Grantham chorus was with us and gave us an evening of real songs and testimonies and readings. The church was filled, and the service was enjoyed by all. The chorus was later entertained at the Willis Fisher home.

It is over a month since Sr. Annie Sollenberger left us to make her home at the Messiah Home. We miss her so much for she was always doing for some one when at times she should have been thinking of herself. We wish her God's best in health. We know He will and has blessed her for the good work she did while at the mission station. We miss her as a wonderful Sunday school teacher.

Our love feast on Sunday, May 21, was well attended. Five or six counties being represented. A wonderful service was had feasting with our Savior. Five ministers were present. May God bless each one for their effort to be with us.—Cor.

### How is the Home Vitally Related to the Sunday School?

(Continued from page 181)

be instilled into the heart and head of the child in its earliest years. Giving is an important part of worship which should not be neglected. Most children delight in giving. Some one has said that care should be taken not to spoil the lesson by providing pennies for S. S. and perhaps nickles and dimes for candy and other things.

I am sure we are agreed, the one aim of the ideal home and the Spirit directed S. S. is first the conversion of those under their care, followed by careful training for service for others. Why aren't we having more results in our homes and S. S. in the saving of our youth? "While the earth remaineth, seed time and harvest . . . shall not cease," applies spiritually as well as materially.

As we consider six factors in the law of harvest, with open hearts, I pray the Spirit will speak to us.

First there is the seed, which is the Word of God. Surely as homes and Sun-

day Schools of the Brethren in Christ Church our seed for sowing is not at fault. God has furnished the seed and preserved it for us through the ages, even through much physical suffering.

Next is the soil, the mind and heart of the pupils. I dare say without hesitancy, that we have soil that ranks as high in fertility as that in any other field.

Third is the sower, the one who plants the seed. Now we can begin to examine ourselves pretty closely. Let us remember as sowers, we are responsible for any adulteration of the Seed. Let us beware of adulteration with "bindweed" or "ragweed" seed.

Next in the law of harvest is saturation, or moisture, without which is no harvest. Notice the positive statement in Psa. 126:5-6. This passage is sometimes cheapened by calling it a promise. It is a fact, a declaration of a law that is as certain in its working as the law of gravitation, "They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." One has said that much of the lack of harvest in the Sunday School, and home as well, is due to a drought of tears. I know not where you stand; but I could not miss this point without a measure of conviction. May God help us.

Next we note sunshine. The opposite to rain, yet just as needful. The Word says "They looked unto Him and were lightened," or "radiant". One translation of II Cor. 3:18 says, "But as we all mirror the glory of the Lord unveiled and so we being transformed into the same likeness as Himself, passing from one glory to another." I love that last phrase. Dear Ones, it is the triumphant life, the radiant life whose path "shineth more and more unto the perfect day" that attracts the soul-hungry individual. No doubt we all have those in mind whose radiant life called loudly to us and whose triumphant life caused us to yearn deeply for the true anointing of the Holy Ghost. I say again, may God help us. One has said that the best place for rain is in the prayer closet and the best place for sunshine is in front of the class.

The last factor in the harvest is the sickle. It takes the Holy Spirit to ripen the harvest and it is only the Spirit that can reveal to the harvester when and how to gather the ripened grain. Seems in this harvest for souls, most effectual work is done by "hand picking."

Jesus said to Peter, and I believe to us as well, "Follow me and I will make you fishers of men." Let us not underrate our catch if the net comes up full of minnows for in the soul saving business, minnows are more important than grown-up fish if we consider the life saved as well as the soul. Oh, the reward to those who win little ones to Christ. The Word says,

"They that be wise (margin says, teachers) shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever."

On the other hand, if we fail in our responsibility and privilege, we do well to ask ourselves, "How shall I go up to my father and the lad be not with me?"

### Editorial

(Continued from page 179)

the remainder of the day seeking their own pleasure and in ways that are quite contrary to true religion.

The story is told of late Dr. Newell Dwight Hillis. He was called upon to conduct the funeral of a beautiful girl who was killed in an automobile accident on the Sabbath while out for pleasure. As the father stood by the side of the beloved form, he turned to his friends and said in a choking voice, "We have spent our Sabbaths playing golf and automobiling. Our children have followed our example and have outstripped us. My son has disgraced me, my daughter is dead. I tell you there is only one way to raise a family, and that is in the Christian Sabbath School and the Church. I know what I am talking about."

A few years ago things were much different than they are now. We recognize that we cannot change them, but at the same time, it is not necessary for Christian parents to submit to the will or wish or desires of a mad world about them.

Going back just a few years, around the family fireside with a kerosene lamp, boys and girls were there contented reading the Bible or some other good book. The younger children were in bed. There was happiness, there was religion and there were fine men and women in the making, but today it is different. We have the automobile and the night clubs and many other things to lure and drag away boys and girls from the fireside of their homes. In many cases, the parents have sold out to the children who now have the upper hand. May God help them to awaken to the importance of old-fashioned Christian faith. May our determination be deepened to keep the Church of Christ steadily to its task of living a holy life, drawing from God the power needed to make holiness a reality and to impregnate the youthful life about us with the truths of God, of His Word, of the consequences and penalty of sin and of the glorious reward of righteousness to those who will come out from the world and separate themselves unto Christ.

### The Seriousness of Preaching

**P**ERHAPS as never before have we felt the responsibility resting upon a minister of Jesus Christ when he is called upon from time to time to stand, not only before his own group, but perhaps before other



# Extraordinary Experience of a Lumberjack and a Stolen Bible

C. Ernest Tatham

FOR many years the name of J. Wilbur MacNaughton has been linked with unsavory associations in that rather rough section of Ontario which surrounds the village of Y—P—. Known among the lumberjacks and river-drivers as a man whose will must not be crossed, he succeeded in gaining for himself a reputation for reckless daring and undaunted courage possessed by few. His splendid physique and readiness with his fists, combined with an insatiable appetite for liquor, made him feared wherever he went. When sober, however, he was of a cheerful disposition and always ready to help out a needy comrade.

For many years MacNaughton roamed from river to river and camp to camp, shantying here and river driving there. The Lake Superior North Shore country called him, and many months were spent in a roam-and-work life among the construction and mining camps there and in the Northern United States. He was a good worker, and as a general rule displayed a carefree, unselfish nature. In the evenings after a long day in the woods, he would sit with the rest of the men and "swop" yarns until sleep called their weary frames to the bunks. When it was time to work he worked; when he found occasion for fight he fought; or for carouse, he caroused. Thus he was put down as a respected rough-tough wherever he went.

Nominally MacNaughton was a Protestant; practically he was nothing. He had

## "Joined the Church"

when quite young as a matter of form, after being christened and confirmed. Indeed for many years, in spite of his rough life, he was a regular church attendant. Largely on account of this regularity, he was made People's Warden, and among other things lifted the collection at each service. But the weekly religious grind of an empty ritual became most irksome to him. Each time, however, that he was tempted to throw up all in disgust, thoughts of his dissolute life and the need for some

atonement virtues crowded themselves in upon his consciousness. "The Lodge" was resorted to, but like religion it failed to provide him with the power needed to overcome sin's terrible grip. He had heard many times about the holy life of Jesus the Son of God, and had been more than once encouraged and advised to follow on in the Master's steps. And try to follow he did. But what disappointments resulted! How often he would pull himself into bed an hour or two before dawn after a night's revelry, and say,

## "What Fools Habit Makes of Us"

Very slowly he came to realize that he possessed no strength whatever to follow God's perfect Man, that he lacked *legs* as well as *power* to walk. He had never discovered the truth of Romans, chapter 5,—that the sinner, religious or irreligious, is "without strength". Never had he heard that his case was hopeless; and it was *worse* than hopeless—it was desperate. Though realizing his shortcomings MacNaughton had always imagined that he had *some* strength, and that all men, however bad, possessed *some* good. Ignorant of his utter helpless condition he had to learn the unwelcome truth. "There is *none* righteous, no, not one: there is *none* that understandeth, there is *none* that seeketh after God. They are *all* gone out of the way, they are together become unprofitable: there is *none* that doeth good, no, not one" (Rom. 3:10-12). And so extremely hopeless is man's condition that the Great Physician, after careful diagnosis, has pronounced the only remedy in the language of John 3, "*Ye must be born again*".

Time after time MacNaughton grappled and wrestled with sin, and as many times went down in defeat. In earlier years he played with sin; now sin played with him. In those days sin served him; now he served sin. Of many evils he was forced to confess: "Whom I serve, and whose I am." How true are the words of the Son of God, "Whosoever comitteth sin is the servant of sin!" (John 8:34). And how solemn the

similar declaration of the Holy Spirit, "*To whom ye yield yourselves servants to obey, his servants ye are \* \* whether of sin unto death, or of obedience unto righteousness*" (Rom. 6:16).

One Sunday afternoon a young man of questionable repute who had known MacNaughton for some years, strolled over to the latter's home for some liquor and a chat. As the two men were thus indulging, the neighbor mentioned that he had in his possession a nice leather bound Bible which he had found in the rear seat of a taxicab that he had been driving one day in Southern Ontario. Having no interest himself in the Book he asked MacNaughton if he would like it.

"Me? A Bible? I guess you think I need one, eh?" joked the other. "But it seems to me you could do with one yourself! But sure, I'll take it. I guess it won't hurt a fellow anyway. Fetch it over."

Some three weeks later the young man again called at MacNaughton's home, and this time brought the promised Book. It was a well-bound Bible, with many handwritten notes on Scriptural themes filling the interleaved blank pages. The fly-leaf containing the name was missing, having been torn out. But the Book had evidently been highly prized and well used by its owner, for many of the verses were carefully underlined and noted. It was quite obvious that its owner had accepted its complete message as from God; that there was no doubt in his mind that "*All Scripture is given by inspiration of God, and is profitable*." He unquestionably believed also that *the Holy Scriptures are able to make one "wise unto salvation through faith which is in Christ Jesus"* (II Tim. 3:15-16). The many notes and markings on Old Testament passages, linking them with New Testament Scriptures, also revealed the owner's conviction that *to Christ "give all many notes and markings on Old Testament passages, linking them with New the Prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins"* (Acts 10:43). To him it was the Word of God declaring the salvation of God through the Son of God.

MacNaughton thankfully received the Bible. At his leisure he glanced through it but with little interest or appetite. Thinking it might become more useful at some vague later date, he carefully laid it aside, and nearly a whole year rolled by, during which the Book lay untouched.

One Sunday evening MacNaughton found himself in the little village church without his glasses. This handicap, combined with the fact that the lights were none too bright, rendered it impossible for him to read the fine print of the Prayer Book. The preacher that evening appeared to be annoyed by the lack of interest manifest in his congregation, for, interrupting the service suddenly, he exclaimed irritably, "If some of you will not follow in the responses you might oblige us by staying at home! You are

## Getting No Good

from the service at all as it is!"

groups made up of various denominations, many of whom have never been truly converted and born again. Truly, it is not merely our words and ideas that people need. They need to be brought face to face with the work of our Lord Jesus Christ. How solemn were those words when He said, "I must work the work of him that sent me while it is day. The night cometh when no man can work." We dare not shun to declare the whole counsel of God, but need to fearlessly and courageously lift up the Christ and the truth of God, concerning sin and the hereafter.

It is not a question of popularity. The minister of the Gospel, of course, should

not seek to offend, but he should seek, by the grace of God to prove the truth so courageously and fearlessly and pointedly that men cannot deny it. True ministers of God are those who take the Word of God seriously, who in desperate earnestness, strive to deliver truths that men may understand them. These men have Christ, in their own personal lives, to them the agony of the cross is a real experience and the joy of a born again soul is the most desired thing in the world. Consequently, they realize that in all seriousness, every soul is accountable to God and the minister is accountable also for the way in which he declares the message of God to people.



MacNaughton, among others, was both hurt and disgusted, and left the building that night vowing he would never return to listen to such a religious humbug. To him religion became a greater conundrum than ever. Was there anything real to it after all? Or was it just a clever invention designed to fill preachers' pockets? The more he thought of it the greater became his perplexity. He had watched professors of religion and had observed much hollow hypocrisy under its profession. But in spite of the fact that there were many hypocrites, he had seen *real* Christians too. In the vicinity of his home lived men and women whom he had known for many years who claimed to have assurance that it was well with their souls; that the Lord Jesus had died for them on Calvary, and in dying had put away their every sin by His Blood. And their lives proved that their talk was genuine. They

#### *Possessed a Peace*

and a power the secret of which he had never known. They seemed to enjoy going to meetings where Christ was made much of, and though the bulk of the community considered them religious extremists, none could deny they were a happy, honest, and diligent folk.

In his increasing perplexity MacNaughton's mind turned to the Bible that had been given him a year before. He would not attend any more religious meetings, but instead would see what the Bible had to say. Perhaps it might contain some message for a sinner like him. But where should he begin to read? On opening the Book he soon found that the New Testament began with Matthew's Gospel, and decided that he would commence there.

And so, night after night, in the quiet of His own bedroom the puzzled man read the Word of God. Often the readings continued long into the night. Chapter on chapter enlisted his fascinated interest. Finally Matthew's Gospel was finished, and Mark's Story begun. But by now the man's curiosity was displaced by a deepening anxiety, for he discovered he stood as a naked sinner in the sight of a holy God. Little by little there was borne in upon his consciousness the truth that, "*All things are naked and opened unto the eyes of Him with whom we have to do*" (Heb. 4:13). He began to realize that his past life was an open page to God, and that sin must be dealt with according to the standards of Divine holiness. He learned that "God requireth that which is past," and even though he might reform and live uprightly henceforth, the past must be faced by him and forgiven by God.

Poor MacNaughton! What dark days followed for him! Physically, he was well; spiritually, he was a sick man, and a very sick man! All thought of any inherent goodness had now fled. He was a helpless sinner, nay, more, he was a *lost* sinner. He looked back to a black sin-stained life; he looked forward to a dark eternity. The thought of meeting God terrified him. He was afraid of meeting no man, but he was afraid of meeting God. His sins seemed like some great monster that threatened to devour him. They haunted him. They

arose before and hissed as they pointed the accusing finger,

"*Thou Art the Man!*"

The distressed man turned to the world for relief but the world mocked him as the desert mirage mocks the thirst-crazed traveler. Religion held out little hope, and even prayer seemed only to rise to a brassy heaven. Like the convicted King David of old, his moisture was turned into the drought of summer as day and night God's hand was heavy upon him. His new Bible seemed at the same time to both repel and invite. It discovered to him his sins, but it also whispered a hope that he could find nowhere else.

Luke's Gospel followed Mark's, and John's followed Luke's. By the time the fourth Gospel was reached MacNaughton had come to the end of himself. His yearning for peace, for relief, for pardon, had become desperate. Little did he realize that an eye of tenderest pity was upon him and that One longed after him and was able to give fullest deliverance from bondage. But the exceeding sinfulness of sin must first be felt ere mercy and grace could flow to the sinner.

As the man of our story reached that beautiful fourteenth chapter of John he came to the words of our Lord, "*I am the Way, the Truth, and the Life*". Here was the mighty Deliverer, the answer to all his puzzling questionings, and God who in the beginning commanded light to shine out of darkness once again said, "*Let there be light*", and J. Wilbur MacNaughton arose from his knees before his open Bible a saved man, with the indescribable joy which the Spirit of God alone can give flooding his full heart. Like one of old, "*This poor man cried, and the Lord heard him, and saved him out of all his troubles*" (Psalms 34:6). When he kept silence his very physical frame wasted away under the deep exercise through which his soul was passing. But now he could shout, "*I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin*". Read Psalms 32.

Almost as soon as MacNaughton found rest and peace in believing he discovered within him a desire for fellowship with those of "like precious faith". And so, knowing a Christian neighbor a mile away, he walked over to the latter's home to share with him his joy. He had been in the house only a few minutes, however, when the other concluded that

#### *Some Great Change*

had come over the erstwhile river-driver. "He must have got converted," thought the older Christian. And so it proved, for soon the two men were rejoicing together over their common Savior and common inheritance in the Lord Jesus Christ.

One night in January, 1932, he found himself in a meeting listening to a discourse on Israel's journey from Egypt to Canaan. His interest was at once captured, and it deepened as he followed through the story in his treasured Bible. At the close of the service he remained behind to speak to the preacher and tell him how God in mercy had saved his soul. As the two were

chatting together MacNaughton displayed the book which had meant so much to him. Taking it in hand the preacher turned the leaves with interest.

"What splendid notes they are!" he remarked. And then on closer inspection he continued: "You say this Bible was found? Why, it seems to me I know the handwriting! And the notes seem very familiar. If I am not mistaken that Bible belongs to a friend of mine, an evangelist who has made his home for years in Guelph, Ontario!"

Hurriedly turning the pages for more evidence of his discovery the young man came across this entry: "Finished reading Exodus today in Campbellton, N. B., Sept. 2, 1924." "Why, look at this note he exclaimed. "Say, I was the owner of the Bible when that note was written!"

Then followed comparison of stories in an effort to learn how the Book wandered to that particular district when originally owned by a man living at least a hundred and fifty miles away. Correspondence followed, with the result that the fact was soon established that the Bible had been

#### *Actually Stolen*

from its owner's car in the city of Toronto many months before; the name-page had been removed by the thief; it had changed hands during its travel of over one hundred miles, been used of God to a man's conviction and conversion, and then had fallen into another evangelist's hands who should recognize it and return it to its rightful owner!

Surely, "*as for God, His way is perfect*." And though often the word of the Lord Jesus applies, "*What I do thou knowest not now; but thou shalt know hereafter*," yet sometimes even now He gives us to see the unquestionable wisdom of His way. He delights to make the wrath of man to praise Him, and can use even a thief to His Glory when it so pleases Him. And though the assurance is given that He is making all things work together for the good of His own beloved people, yet how often His love is doubted and His wisdom questioned. Shame on us that we should ever doubt a God like that! But how good to know that our chilling unbelief does not affect in the least His faithfulness. "*He abideth faithful*."

Today J. Wilbur MacNaughton is a bright happy, humble believer in the Lord Jesus Christ. His neighborhood recognizes him no more as "Old Wilbur" but as

#### *"New Wilbur"*

As for him, he is "in Christ", and therefore "*a new creation; old things are passed away; behold, all things are become new*" (II Cor. 5:17).

Reader, if God was so interested in the soul of Mr. MacNaughton that He superintended the mission of a stolen Bible to make known to him His saving grace, do you not think He cares for your eternity-bound being? Make no mistake, He does! He gave His Son to the awful death of Calvary for *you*. And now on account of the value of the precious Blood spilled there, and on account of a risen Christ at His right hand, He can generously offer you eternal salvation.—*The Shantyman*.

## Foreign Missions

### FOREIGN MISSIONARIES

#### Africa

##### General Superintendent

Bishop and Mrs. H. H. Brubaker, Box 711, Bulawayo, So. Rhodesia, So. Africa.

##### MATOPO MISSION

Elder and Mrs. L. B. Steckley, Mr. and Mrs. D. B. Hall, Elder and Mrs. J. Elwood Hershey, Miss Elizabeth Engle, Miss Kathryn Wengert, Eld. and Mrs. Charles F. Eshelman, Matopo Mission, Bulawayo, So. Rhodesia, So. Africa.

##### MTSHABEZI MISSION

Elder and Mrs. W. O. Winger, Mrs. Emma Frey, Miss Sadie Book, Miss Martha Kauffman, Miss Anna Wolgemuth, Miss F. Mabel Frey, Miss Mary Brenaman, Miss Martha Shenk, Mtshabezi Mission, P. B. 102 "M", Bulawayo, So. Rhodesia, So. Africa.

##### MACHA MISSION

Elder and Mrs. Elmer Eyer, Miss Anna R. Engle, Miss Verda Moyer, Macha Mission, Choma, N. Rhodesia, So. Africa.

##### SIKALONGO MISSION

Elder and Mrs. Roy H. Mann, Miss Annie Winger, Miss Mary Kreider, Sikalongo Mission, Choma, N. Rhodesia, So. Africa.

#### WANEZI MISSION

Elder and Mrs. J. Paul George, Wanezi Mission, Lilabusi, So. Rhodesia, So. Africa.

#### India

##### General Superintendent

Bishop and Mrs. A. D. M. Dick, Saharsa, B. N. W. Ry., Dist. Bhagalpur, India.

##### SAHARSA

Miss Anna M. Steckley, Miss Esther Buckwalter, Miss Leora Yoder, Miss Ella Gayman, Saharsa, B. N. W. Ry., Dist. Bhagalpur, India.

##### SUPAUL

Elder and Mrs. George Paulus, Miss M. Emil Rohrer, Mr. and Mrs. Charles E. Engle, Supaul, B. N. W. Ry., Dist. Bhagalpur, India.

##### LONDON

Miss Edna E. Lehman, Missionary School of Medicine, 2 Powis Place, Great Ormond St., London W. C. 1, England.

##### MISSIONARIES ON FURLOUGH

Bro. and Sr. C. A. Winger, Upland, Calif. Elder and Mrs. Cecil I. Cullen, Gormley, Ont. Mrs. Sallie K. Doner, Campbellstown, Pa. Mrs. Naomi Lady, 637 Dale View Ave., Dayton, Ohio, c. o. H. H. Mann.

### Saharsa Medical Work

Leora Yoder

THE Medical Work here at Saharsa is a very interesting one. I cannot say the most interesting, for the work with the widows, and among the orphanage and school girls, as well as evangelistic work are all intensely interesting. Of course in each line of work the Evangelistic, Bible instruction and teaching take a large place. Having charge of the medical side I am more interested there than any other place, and will tell you a little about it. I am sure you will be interested too.

Our Dispensary is a little building about 10x20 feet, divided into two small rooms. The dusty road passes by just in front. We open Dispensary since days are longer at 7:00 o'clock, January and February we opened at 7:30 or 8:00 o'clock. Numbers of people come every day. 70 has been the largest number of outside people that came in one morning.

First they go out under a mango tree nearby where Sapheria a Bible woman, teaches them Gospel stories and verses. One man one day said, "I am a Brahmin, it does not come to me to learn." (The name Brahmin means a person who has met God). Having heard the Gospel message they are given a S. S. card which in turn they give back to me before I give them any treatment or dressing.

We have two helpers in the Dispensary. Molly, a widow, is one. She has worked there for over six years. She helps with dressings and irrigations. She gets all

things ready for dressings and cleans up afterwards. The other is Kamala, a young married woman. She was brought up from a child in the mission orphanage. She listens to the people's stories with me. When I cannot properly understand their dialect she explains to me what they mean, likewise when I instruct people how or what to do, (my Hindi is still quite broken) she explains so they may better understand.

People come for all kinds of ailments and diseases. India and all tropical or semi-tropical countries have more disease than temperate climates. Malaria and its complications take the lead. In the midst of the floods in August and September is when the outbreak of Malaria comes. But still daily they come being wracked with the terrible malaria chills.

Eczema and all varieties of skin disease and itch and Syphilitic sores are next in

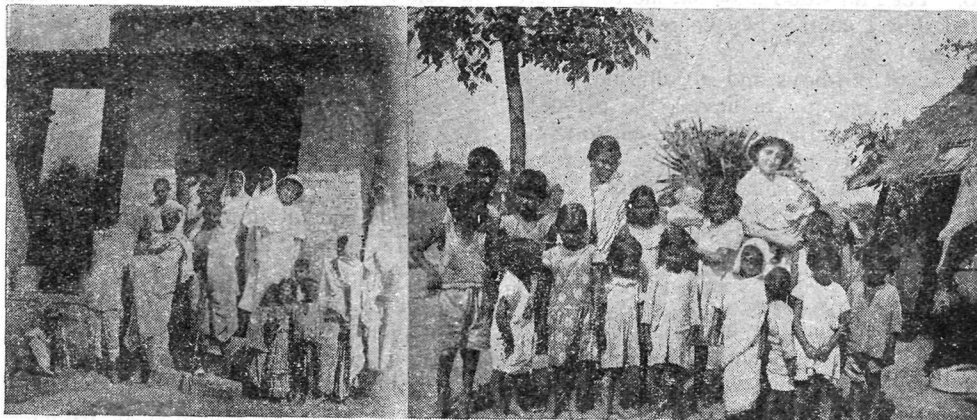
list. Some are pathetic sights to see, and it requires more than one or two days treatment to do any good. We usually feel that filth is the chief cause of these diseases.

Then there are abscesses and wounds. I am sorry not to be able to give you the number of abscesses lanced in Jan., Feb., and Mar. A child had an abscess over the region of her appendix, another at the glands of his neck, a boy at the back of his scalp, a man under his chin, another back of his ear. A woman had an abscessed hip from which no less than a pint of pus was drained when lanced. These are only a few. An old woman was gored by a bull, there were deep lacerations through her muscle. They brought her at once, early on Sunday morning for treatment. She was sitting in a basket which had ropes going up from three places and tied to a pole and carried by two men on their shoulders. We sutured her wound and it progressed nicely.

Fourth in line are Gastro-intestinal conditions, Diarrhoea, Dysentery, and disease of the Cholera type. Several we know had severe cases and in one or two days died, while some for whom we certainly had no hope recover. Sometimes they want to catch our feet and thank us but we tell them to thank God for we ourselves can do nothing.

Possibly some statistics would be interesting. In Jan., Feb., Mar., over 5100 treatments were given. 2000 of these were free treatments and 3100 treatments to non-Christians and people of the outside to whom we make a small charge, of a pice a day to women and children and two pice a day to men. (That is 1/2 and 1 cent respectively). This charge meets only about one-half of the cost. The government gives us no help. Besides these 70 calls were made to homes to visit the sick. All this keeps us very busy.

We crave an interest in your prayers that as we minister to these needy bodies that also through their contact with the message of the Gospel the Holy Spirit may open their eyes to see the crying need of their dying souls.



The group to the left, in the above picture, are folk in front of the Dispensary waiting for treatment. The group to the right are children of Christian families at Saharsa, the Missionary Bungalow is in the background.



## Nine O'clock at Sea

ON our recent voyage from America to Africa the last evening on the South Atlantic brings two scenes before us.

### Scene I

Bright lights on the main deck. A swing band was playing light music. Couples were swinging and swaying on the dance floor. The adjacent bar was doing a rushing business. Levity, immodesty and worldliness prevailed. From this scene we hastily turned.

### Scene II

I was having my evening stroll around the deck prior to my retiring for the night. What happened? In passing an intake ventilator at the rear of the ship my ear caught the strains of a familiar hymn, "Take it to the Lord in Prayer." I stopped and listened. I stepped closer to the ventilator. Sure enough there were hymns being sung for the verse, "There Shall be Showers of Blessing" ascended the ventilator. I followed the sound by descending, through entering a narrow door, two flights of winding stairs. I stood before a door and knocked. The door was opened and I was ushered into a small room where there were gathered nine sailors, stewards, and deck hands. They were the singers. Having greeted me the singing continued. I shall not soon forget that nine o'clock at sea.

We sat there, the ten of us, singing hymns. Such hymns as "What Can Wash Away My Sin," "When I Survey the Wondrous Cross," "Eternal Father, Strong to Save" thrilled our souls. One strong lad clad in the uniform of a sailor carefully wiped away a falling tear from his cheek as we sang, "Were the whole realm of nature mine, that were an offering too small." Yes, on the wall opposite me emblazoned on a plate of brass stood out this one word, "SERVICE". Was this half hour given to us so that new strength from Him could be ours? Verily all of our hearts were touched.

At the close of the singing of "Jesus, Lover of My Soul," I told the boys I must go. They all stood and told me they were glad that I came. My heart was full. I turned to go. A Voice said "Speak". I looked at the boys and in faltering words expressed my joy in having the privilege to be present. I encouraged them to stand true to Christ and with a few other exhortations and promises from God's Word I closed. HIS PRESENCE was there. God met with us there for had we not met in His Name, even though it was an out of the way place?

We then climbed the narrow, winding stairs. We were changed for Christ had met us. Fellowship with, praise to, and service for our Christ was ours. The singers may never meet, the ship may sail on, the waves of the ocean may roll and

toss but our God and Christ remain the same, yesterday, today and forever. It was nine o'clock at sea.

Your brother in His service,  
Charles F. Eshelman.

## Three Calls in the Night

By Mrs. C. E. Cronk in the *Missionary Review of the World*

A YOUNG girl sat in Northfield, Massachusetts. In her hand was a message which contained sufficient cause for the troubled expression on her face.

The message summoned her to come to India to see her mother who was ill on the mission field. Ida Scudder did not want to go to India. She thought almost resentfully of the many members of her family who had given their lives to India.

Her noble grandfather, Dr. John Scudder, might have been the most prominent of New York's physicians if he had not read "The Call of Six Hundred Millions" as he waited to see a patient in New York City. That call from out of the darkness and superstition and suffering laid hold of his heart and drew him out to India to give his life in self-sending ministration. His life and work had blazed a way with a trail of light through India's darkness, and never, since it set the light a-shining, had there been a day when there was no Scudder in India to keep this torch burning.

One by one they had come back to America to be educated—his children and his grandchildren. One by one the call of God and of India's awful need had drawn them back. Seven of his children had already gone back to India. Ida Scudder had been born there. Her father and mother were there now, pouring out their lives in service.

"It is enough," said Ida Scudder as she sat in Northfield with the summons in her hand. She would go, eagerly, gladly, to be with her mother while she was sick, but, when her mother was well, she would no longer bury herself in India. She would hasten back to America to live her life as other girls were living theirs.

So Ida Scudder took passage for India to see her sick mother—only to see her sick mother. She assured herself and her friends over and over again that there was no danger of her staying in India—the India that had already claimed more than its share of Scudders.

One night she sat in her father's house in India. As the dusk of twilight was deepening into the darkness of the night a knock sounded at the door. The girl answered the summons. A man stood before her. He was a high-caste Mohammedan, tall, slender, white-robed. He bowed low and spoke:

"My young wife is ill—ill to the death. Our doctors can do nothing for her. Will the gracious lady come to attend her?" Ida Scudder knew naught of medicine.

"My father," she answered eagerly, "is a medical man. He will come to see your wife."

The Mohammedan drew himself up proudly.

"No man has ever looked upon the face of my wife. We are high born. I should rather a thousand times that she should die than that a man should look upon her face."

Silently he turned and went out into the darkness.

Ida Scudder sat down and thought. She was in India now. In India with this pitiful, unpitied child-wife, who might be dying even as she sat and thought of her. How long she sat she knew not. She was startled by a second knock that sounded. Possibly the man had been softened by the sight of the agony of his little wife, and had come for her father. Eagerly she opened the door. It was not the same man who stood there. Possibly it was his messenger.

"My wife," began this man, as had the other, "my wife is very sick. She is giving me much trouble. It is a pity that a wife should give her husband so much trouble. After all my pains she may die unless the mem sahib comes and heals her."

The girl looked at him hopefully. Surely he could not be as prejudiced as the other one.

"I am not a doctor," she explained. "My father is a medical man. He will—"

The man interrupted her with a proud uplifting of his turbaned head. "I am a high-caste man," he said. "No man dare look upon the face of my wife."

Even as he spoke he turned and disappeared in the darkness.

Ida Scudder's thoughts went with him back to the girl. Perhaps she was only a little girl. So many of them were. Perhaps she was dying even now because no man could help her and there was no woman to help. Something clutched at the heart of the American girl over there in India and choked her throat as she sat helpless and unhelping. It was terrible that two calls should come in such rapid succession on the same night. As she shuddered at the thought and the misery of it all a third knock sounded. A third man came before her. His voice was almost eager.

"My wife," he said, "she is ill, very ill. They told me I could find help for her here. A wonderful foreign doctor who had done remarkable." At last there was a call for her father!

"Oh, yes, I will send my father," she answered gladly.

The man involuntarily straightened him-



self. "Not a man! No man shall look upon the face of my wife. You must come."

In vain did the girl plead that her father would come. Sadly and alone the man departed as had the two other men before him. Ida Scudder sat down again. Were all the suffering child-wives in India calling to her that night? Was one of those endless processions she had read about in missionary magazines actually going to march by her door with unending, maddening continuance?

The night passed on. The day dawned. Ida Scudder walked out into the street. As she passed a gateway she heard wailing and loud lamentation. It chilled her heart. She knew that the life of one of the child wives had passed with the passing of day.

She went on. At another house the beating of the musical instruments, the shrieks and the moans, told her that a second little wife was dead.

She would have turned back, sick at heart, but a relentless hand drew her on until she stood before the rude bier bedecked with flowers, which was to carry away the poor little body of the third wife whom the skilled touch of a physician might have healed.

Unspoken accusations sounded in her ears though no voice sounded the words that accused her, "If thou hadst been here, these might not have died."

That fall, among the names of those who entered the Woman's Medical College in Philadelphia, there appeared the name of Ida S. Scudder. She heard the call of the women and children of India; the call of her grandfather's love and of his life; the call of her father's and mother's sacrifice. Above all she heard a call that came from the lips of a Man who hung upon a cross. The print of thorns was upon His brow. Nail wounds were in His hands and feet, and His side was pierced. The cross seemed to be transplanted until it stood in India's soil, and the voice of Him upon it said not "Go ye," but "I have died for India. Come follow Me."

As she followed the cross into India Dr. Ida Scudder has brought blessing and health and life to thousands of India's girls and women. She passes on to the women and girls of America these knocks that are summoning aid in the night. The night is dark in India and we have light. The call comes not from three only but from the three hundred and fifteen millions of India's people. They appeal with an insistent call for some to go and for all to give and pray.—*Selected.*

A vital part in the world we live in, a head and a hand for its work, a heart for its needs, its joys, its burdens, and faith for its outlook—these are the best gifts that can be ours for healthful and happy days.—*J. R. Miller.*

### Mozir Moses

**P**EHHAPS some of our readers have heard of Brother Moses. Before his conversion he was a follower of the "prophet", Mohammed. He was a member of a village Sunday school in Benegal, and was genuinely converted at the age of fifteen, as his life since then has shown.

He conducted meetings in Saharsa in 1935, and again this cool season. His messages like those of all Spirit-filled followers of Christ are always inspirational, and his presence among us, as well as his spirit-filled messages were much appreciated.

Brother Moses is a man well known among Christian groups in India, and is acquainted with almost every kind of prob-



Mozir Moses

lem which confronts the Christian churches. He gives much thought and attention to these matters, hence able to give sound advice. We feel sure that our Indian Christian group was greatly edified during the meetings, and the missionaries too, expressed their appreciation for the opportunity to fellowship with this splendid man of God. We did especially appreciate hearing him sing one of his favorite hymns in English, "No. 852, Sacred Songs and Solos."—*I am His and He is Mine.*

*Loved with everlasting love,  
Led by grace that love to know;  
Spirit, breathing from above,  
Thou hast taught me it is so!  
Oh, this full and perfect peace!  
Oh, this transport all divine!  
In a love which cannot cease,  
I am His and He is mine.*

*Heaven above is softer blue,  
Earth around is sweeter green!  
Something lives in every hue  
Christless eyes have never seen:  
Birds with gladder songs o'er-flow,  
Flowers with deeper beauties shine,  
Since I know, as now I know,  
I am His and He is mine.*

*Things that once were wild alarms  
Cannot now disturb my rest;  
Closed in everlasting arms,  
Pillowed on the loving breast,  
Oh to lie forever here,  
Doubt and care and self resign,  
While he whispers in my ear  
I am His and He is mine.*

*His forever, only His;  
Who the Lord and me shall part?  
Ah, with what a rest of bliss  
Christ can fill the loving heart!  
Heaven and earth may fade and flee,  
First born light in gloom decline;  
But, while God and I shall be,  
I am His and He is mine.*

Brother Moses manifested a very keen interest in our Indian Church, and our people have learned to love him.

Our prayer is, that God will greatly use Brother Moses in needy India, and more particularly in Christian groups, as he contacts them. After all, it is a spirit-filled church that is so greatly needed in India today, and this is our chief concern for our people. When we see the desire of our hearts fulfilled in this respect, we are fully confident that there will be one great move among our non-Christians, toward Him, who is the Savior. We do appreciate your prayers for this need.

—*Anna M. Steckley.*

So great and lovely was our father Abraham from the very first days of his faith, so simple and earnest was his trust in God, implicitly believing and immediately obeying the call from above; so meek and lowly, and yet so heroic, valiant and courageous; so affectionate and tender-hearted towards his kinsmen, so generous and royal towards all men. Blessed is the memory of the just; their very name is full of fragrance, and we delight to recall the features of their spiritual countenance.

*Saphir.*

Harry Ankeny, Lincoln attorney, in response to an article on a man speaking his mind or having no enemies, sends this copy of a motto on his office wall.

"He hath no enemy you say—my friend your boast is poor. He who hath mingled in the fray of duty that the brave endure must have made foes. If he has none, he has hit no traitor on the hip, has cast no cup from perjured lips, has never turned the wrong to right—has been a coward in the fight."

## The Family Circle

### Will You Offer Prayer?

"SHOULD a member of the church known to drink whisky, though never known to get drunk, be called upon to lead the public prayer in church?"

There are two ways to look at the question: (1) the good or harm the prayer of such a person might do to those who hear him; (2) the good the prayer might do the praying toddy drinker. A person would not send for a whisky drinker to come and pray with him if he were sick, would he? The answer to that will answer what good the public prayer of a whisky drinker might do to those who hear him.

However, calling upon such a person to pray might do him good. A man who had been an elder had quit attending church only at intervals, had been drinking whisky, and doing other sinful things. One Sunday morning he was at church and the pastor said: "Brother — will lead us in prayer, and God bless him as he prays." It took the former elder by surprise. He started to decline but before he hardly knew it, he was standing and beginning a prayer.

As he prayed he "warmed up;" he was getting on familiar ground; then he poured out humble confession to God; then tears followed; then a prayer that brought people closer to God. From that day on he lived closer to God. Did it do him and others good to call upon him to lead the public prayer.

My opinion is, a person should feel impressed by the Holy Spirit before he calls upon one to lead a public prayer who is known to live a sinful life.

—The Cumberland Presbyterian.

### If I Were a Boy Again

AFTER the death of a great college president, the following was found among his papers:

"If I were a boy again I would try to find out from good books how good men lived.

"If I were a boy again I would study the Bible even more than I did. I would make it a mental companion. The Bible is a necessity for every boy.

"If I were a boy again I would more and more cultivate the company of those older whose graces of person and mind would help me in my good work; I would always seek good company.

"If I were a boy again I would study the life and character of our Savior persistently, that I might become more and more like unto Him.

"The faithful observance of these sim-

ple rules by any young person would do more to assure a happy, successful, well-spent life than all the curricula our college could devise."—Selected.

### Before You Become Engaged

CONSIDER if you will enjoy the young fellow's company on Monday morning as well as you do on Sunday evening.

Find out how he treats his mother and younger brothers and sisters when he is alone with them.

Try to discover what his employer and fellow employees think of him.

Will you and your children enjoy the odor of stale tobacco? Will he deny you the necessities of life while he spends \$54.75 a year for coffin nails (cigarettes)—at 15 cents a day.

Will his religion hold its own in the face of sickness, disappointment, loss or death?

Will his love wane when your beauty fades?

Are you sure that he would bring to you the same unsullied purity that you would bring to him?

Is he so far below you intellectually that he cannot stimulate you?

Think well before you place your heart in his hands.—Selected.

### A Wet Brain

EDEMA of the brain was the surgeon's finding when the autopsy was performed. This literally means "wet brain," usually caused by too much alcohol.

The case in point is a local one which will be presented to the grand jury for full investigation. We are not concerned with other aspects of the tragic affair. That is for the authorities to settle. What interests us is the physiological phenomenon that occurs when too much alcohol is taken into the human system.

Chronic imbibers often have edema of the brain for years without knowing it, or suffering any serious consequences aside from constitutional deterioration. A sudden shock however—it might be a fall or even a bad scare—can result fatally for persons thus afflicted. Or, almost as bad, such a shock can make one a raving maniac.

In Pittsburgh recently a young woman was found dead in her hotel room. At first foul play was suspected, as she had been a "party girl" at conventions. A coroner's autopsy showed that her body contained 82 per cent alcohol. More than 50 per cent alcohol is said to be sufficient to cause death.

Thus heavy drinkers who boast that they

can "take it and stand up under it" often are exposing themselves to unrealized dangers.

—Editorial in *The Dallas Chronicle*.

### Our Children

FOR what purpose do we raise them? What is the reward for the many days of toil and watchful nights? Is there any assurance that a parent's hopeful prayers for the children shall be answered by a life of virtue here and an eternity of happiness hereafter? These are questions we all have probably asked ourselves, but there is an answer.

The Christian parent with firmness of faith turns to the Word of God for the promise: "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6). We may trust God for the literal fulfillment of this promise! It may seem long before the seed we have planted and watered springs up, but "in due season we shall reap if we faint not."

*"The Savior with the inviting voice,  
Says, 'Let your children come,  
For them there's love within My breast,  
And in my kingdom room.'"*—Sel.

### Wise Counsel

Rev. R. R. Blews

THE elder Rothchild, founder of the Rothchild fortune, pasted the following maxims upon the walls of his bank in London.

"Shun liquors.

"Dare to go forward.

"Never be discouraged.

"Never tell business lies.

"Be polite to everybody.

"Employ your time well.

"Be prompt in everything.

"Pay your debts promptly.

"Do not reckon on chance.

"Bear all trouble patiently.

"Be brave in the struggle of life.

"Make no useless acquaintances.

"Maintain your integrity as a sacred thing.

"Never appear something more than you are.

"Take time to consider, and then decide positively.

"Carefully examine into every detail of your business."

If the great Rothchild had added to his instructions, "Take God into partnership," his list would be well nigh complete. It is worth noting that Andrew Carnegie in a brief list of advices published for young men warned first against drink, "Never enter a saloon; never take a drink." It would be well for young people seriously to consider the counsel of two of the world's greatest financiers.



## A Converted Prisoner

*On Infidelity and Christ*

Steve Ferko

I ENTERED prison in 1918. I was a hard working boy, but uneducated. I had never read the Bible, and could not even read or write in English. I was thus an easy prey to unbelief and infidelity and in my case it is true that "Evil companions corrupt good morals." While in prison I started to read the Bible through as a result of which I accepted Christ as my personal Savior and Lord. Now I would sooner part with this life than with Christ. Since I came to know the Bible through which I started to read and write English I have not only been engaged in library work but have devised a money saving prison library scheme that has replaced the old expensive system of the prison library catalog.

Besides library books I have distributed and used extensively the Moody Bible Institute Colportage books and booklets with other literature such as Bibles and Testaments that reach into thirty or more thousands. Aside from this I have carried on through friends a free distribution of the Scriptures in Hungary, where through prayer and efforts which have been blessed by God, now around two hundred families or more are reading the life giving words. My desire is to save other young folks from the shame, suffering and sorrow I went through.

Modern youths do not know why they commit the crimes they do commit. Some of them only awake to the facts of life after they land behind the grey walls, and into the electric chair, the gas house of death or the hangman's hands, and even then some of them while in the 'teen age, and while their minds are plastic and still in the process of development. No young man ever went to prison, the electric chair or their death in any form because of going to church or Sunday school, or because he followed the Lord Jesus Christ. He finds himself in trouble and crime following the teachings of the agnostic and infidel leaders who are tricky enough to keep out of the clutch of the law, but their helpless dupes, and victims, are often sent to their early unnatural deaths and others are spending most of their lives as criminals.

Surely it is about time for America to awake and deal with the cause, not alone the effect. Send the makers of criminals into prison, where they really belong, the blatant atheists and professors of empty philosophy, that can only destroy, but never can contribute to building any worth while cause, and the welfare of America. Send the others back to Russia, where the murderous Bolshevik Government employs such and encourages, to make for itself

slaves and infernal devils of the youth, in the worthy name of education and enlightenment. One of these blatant atheists claims that "criminals are notoriously religious" because he learned from Sing Sing prison that 1,452 inmates as it is shown by investigation, have religious affiliation of one kind or another, from which investigation this truth-twister atheist really tries to make the bold inference that these inmates are there because of their religious affiliation—whereas, it is just the opposite. While they nominally belonged to the Roman Catholic, Protestant and Jewish Church and Synagogue, they really followed and had been misguided by the sophisticated and foolish system of atheism.

The writer knows from practical experience that among the 4,000 inmates whom he had the privilege and duty to meet, interview and deal with, none could be found that entered prison because of following the Holy Bible, or the Lord Jesus Christ, but rather because of the lack of faith in God, unfaithfulness on some one's part, and the damning influence of atheism in some form or another. I can thank atheism and blatant atheists that I have now spent fifteen years of my life behind prison walls and many thousands can say the same thing, and thank God and the Bible through which I was delivered and led out of foolish atheism by the Lord Jesus Christ.

The youth who takes a wrong step in life and commits a crime often does so when saturated with unbelief and atheism. He never can fully understand his or her condition before committing a crime whether it be suicide, murder, arson, adultery, fornication, forgery, lying, fraud, cheating, poisoning, or any other sin. You can trace all these back to the deceptive agnostic and atheistic thoughts and literature. When one professes, possesses and follows the truth of the Bible as it is in Christ Jesus, no one will do these things, and if any one has sinned in these or other ways and wakes up to these truths of the Bible, he will cease to do wrong, and will follow only that which is noble and true and worthy of the blessed name of Christ. Pernicious atheism has nothing to give but confusion of life, and after robbing life of its most noble faith and hope and aspiration, destroys it. The atheist sits down and whines like a carnivorous hyena, cruel as death and cold as the grave. Atheism fills up the prisons, ruins the home, youths and maiden, and then points out scornfully the shame of human weakness to the passers-by and says "religion" did it. Any sane person knows that ruination is the production of atheism and infidelity which cannot solve and has no solution for the problems of life. Christ is the omnipotent and all-sufficient One, who alone can fully satisfy and redeem the human soul.—Sel.

## "Unto Myself"

*"I bore you on eagles' wings, and brought you unto myself."*  
(Ex. 19:4; John 14:21; Jer. 9:24).

Fearing to launch on "full surrender's tide,  
I asked the Lord where would its waters glide  
My little bark—"To troubled seas I dread?"  
"Unto MYSELF," He said.

Weeping beside an open grave I stood;  
In bitterness of soul I cried to God,  
"Where leads this path of sorrow that I tread?"  
"Unto MYSELF," He said.

Striving for souls, I loved the work too well;  
Then disappointments came; I could not tell  
The reason, till He said, "I am thine all;  
Unto MYSELF I call."

Watching my heroes—those I loved the best—  
I saw them fall; they could not stand the test.  
Even by this the Lord, through tears not few,  
"Unto HIMSELF" me drew.

Searching my heart, I find there is a place  
Not one can reach, nor understand, nor trace  
Heart-loneliness, I prove, that none can share,  
"Unto HIMSELF" doth bear.

Wondering why rapt'rous joys no more are mine,  
For "past experience" I sigh and pine,  
Until I see this path, though drear indeed,  
"Unto HIMSELF" doth lead.

"Unto MYSELF"—two words, but worth to me  
A world of gold, because in them I see  
An end to all my questionings and pain:  
"Unto HIMSELF" my gain.

"Unto HIMSELF"—the jealousy of love  
Would wean my heart from all to things above;  
The end is sweet, though bitter be the way  
"Unto HIMSELF" for aye.

"Unto HIMSELF"—no earthly tongue can tell  
The bliss I find, since in His heart I dwell,  
The things that charmed me once seem all as naught;  
"Unto HIMSELF" I'm brought.—H. G.  
—Selected by Martha Resor.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.



## Trusting in Shadow

Esther Gingrich

When the shadows hang the heaviest,  
And the sky is gray above.  
When the music all is sweet,  
Do you doubt His wondrous love?  
When it seems your hopes most cherished  
Are all broken at your feet,  
When the ones you love are suffering,  
Is your faith in Him complete?

Is your faith as strong in shadow  
As it is when skies are clear  
Do you trust His love unfailing  
Until the sun again appears?  
After you had laid your burden  
At the Master's feet today  
Did you look up, claim the promise  
For the tests that came your way?

What if darkness should hang o'er us,  
And the billows should toss high.  
When the test would seem the greatest  
'Tis the Father watching nigh.  
He will ever help His children  
For His own true Word doth say  
That He even sees the sparrow  
As it falls along the way.

Let us one and all take courage  
As we journey day by day.  
God has never promised sunshine  
Without shadow on our way.  
Let us trust Him for the future  
Rough and rugged though it seem.  
There's no road that is so thorny,  
But some roses can be seen.

## Spoken Words

Harsh words spoken in haste  
Stir up trouble and strife,  
Avoid the use of such words,  
And give them no place in your life.

Kind words spoken in love  
Soothe the heart-broken and weary,  
A few of such words every day  
Will make those about you more cheery.  
—Submitted by B. L. Byer.

Years ago one of our fleets was terribly shattered by a violent gale. It was what the mariners call "the eye of the storm." While all around was desolation, they were safe. So it is with him who has the peace of God in his heart.—Pilkington.

## She Took Her Stand

WE are not much for "champions" as champions go, in these servile times. We are slightly nauseated by golf champions, football champions, flagpole-sitting champions, and pie-eating champions.

But frankly we do admit that we are shouting loudly for Sonja Heinie, champion of the ice skates. Not that we care so much about her skating ability—but that we are enamored with her womanly character, her sense of propriety—her supreme moral courage!

What did she do to deserve of us this robust praise? Just listen:

A short time ago a publicity agent of

the tobacco trust went to her and said:

"Miss Heinie, we want your endorsement of our brand of cigarets. You don't have to put one in your mouth—but we will publish your picture and pay you \$2500."

And now what do you suppose this young woman said? Here it is:

"I don't smoke. I won't take your \$2500."

I am ashamed of women who smoke. It is a disgraceful, filthy, degenerate habit. Good-bye."

And now you know why I stand up for Sonja—because she stood up for herself—and for decency and purity and womanliness among her sex!—James A. Walton in *The Ohio Messenger*.

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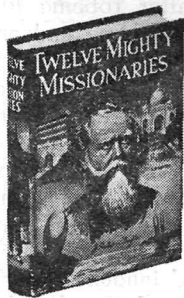
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